the Pagans, thereupon.—14. Concluded that the Pagan Polytheism must be understood according to another equivocation in the word gods, as used for created intellectual beings, superior to men^ that ought to be religiously worshipped. That the Pagans held both many gods and one God (as Onatus the Pythagorean declares himself), in different senses; many inferior deities subordinate to one Supreme.—15. "Further evidence of this, that the intelligent Pagan Polytheists held only a plurality of inferior deities, subordinate to one Supreme: first, because after the emersion of Christianity, and its contest with Paganism, when occasion was offered, not only DO Pagan asserted a mjaltipJicity^if^jndepjendent deities^, but also all universally disclaimed it, and professed to acknowledge' one supreme God.'—16. That this was no refinement or interpolation of Paganism, as might possibly be suspected, but that the doctrine of the* most ancient Pagan theologers, and greatest promoters of Po-lytheisnij was agreeable hereunto; which will be proved^ not from suspected writings (as of Trismegist and the Sybils), but such as are indubitate." First, that Zoroaster, the chief promoter of Polytheism in the eastern parts, acknowledged one supreme Deity, the maker of the world, proved from Eubulus in Porphyry, besides his own words cited by Eusebius.—17. That Orpheus, eommonly called by the Greeks the Theologer, and the father of the Greeanic Polytheism, clearly asserted one~ supreme Deity, proved by his own words, out of Pagan records.-—18. That the Egyptians themselves, the most polytheistical of ail nations, had an acknowledgment amongst them of one supreme Deity.—19. That the poets, who -were the greatest depravers of the Pagan theology, and, by their fables of the gods, made it look more aristocratically, did themselves notwithstanding acknowledge a monarchy, one Prince and Father of gods. ; That famous passage of Sophocles not to be suspected, though not found in any of his tragediesnow, extant—20. That all the Pagan philosophers, who were Theists, universally asserted a mundane monarchy. Pythagoras, as much a Polytheist as any, and yet his first principle of things, as well as numbers, a monad or unity. Anaxagoras's one mind ordering all things for good. Xenor-phanes' one and all, and his one -God the greatest among the gods. —21. Parrnenides' supreme God, one immoveable. Empedoeles* both many gods junior to friendship and contention, and his one God, called TO Iv, senior to them. Zeno Eleates' demonstration of oiie God, in Aristotle.—22. PMlolaus's prince and governor of all, God always one. Euelides Megarensis's God, called &«r8 <*ya% one' tire very good. /rrimseus Locrus's mind and good, above Ate sdtil of the world. Antisthenes[7] one natural God. Onatus's Coryph^us.x—23. Generally believed and true, that Socrates acknowledged one supreme God; but that he disclaimed all the inferior gods of the Pagans, a vulgar error. Plato also a Polytheist^ and that passage, tv'hich sonic lay sagteat stress upon (tttai hie was serious when he